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more important problem for the administrators of American colleges than that of student scholarship, and this paper gives some most pertinent suggestions.

Professor Charles F. Kent, of Yale University, has been released by the University for the first half of the academic year, beginning in September, 1921, in order that he may hold a series of conferences on the study of biblical history and literature and allied subjects in colleges, universities and community centers. The Council of Church Boards of Education is assisting him in arranging his itinerary in the colleges and universities and will give full information upon request.

STUDENT ATTENDANCE AT PROTESTANT RELIGIOUS TRAINING SCHOOLS IN THE U. S., AUTUMN SESSION, 1920

O. D. FOSTER

Several attempts have been made to get complete information from all the Protestant Religious Training Schools in the United States, but the returns have not been entirely satisfactory. This is due to divers reasons. The classification in these schools is so varied and various that it is next to impossible to make a blank on which to collect the data suitable to these heterogeneous institutions. Some offer one, some two, some three and some four years of regular work. Some classify graduates as students having a degree when entering the school; others regard as graduates students who remain for further study after completing a course. The classification as to years, then, is but the best approximation we can give.

Some of these schools are of the highest grade and order. e. g., the Disciple School at Indianapolis and the independent schools at Hartford, Conn. Others admit most anyone having good intentions, regardless of previous training or equipment. There are some, it will be seen, fortunately the number is small, which have in attendance those who have received no more than a grammar school education. On the other hand there are those which call for a college education. Some schools offer a four years' course of high grade, during which time the student gets both technical and cultural training. Among these are to be

found some of the Disciple Colleges, the Y. M. C. A. colleges, and others sometimes classed as theological schools, Cf. the Union Theological College of Chicago.

As is the case of Theological Seminaries, on the whole, the largest number of denominations are represented in the strongest training schools. Exceptions occur where the point of view, extensive advertising and absence of academic entrance requirement attract great numbers. While these are few in number they are exceptionally large and significant.

The following tables show in analyzed form the classification of the data received from forty-eight schools. They do not do justice to certain communions. For example, the Disciples have but one institution which is generally recognized as a training school, i. e., The College of Missions at Indianapolis. But this exceptionally high grade school is richly supplemented by Colleges of the Bible, Schools of Religion, Bible Chairs at Universities and departments of ministerial and missionary instruction in many of their colleges, where from 20 to 40 Bible units may be applied toward the A. B. degree. Of the Disciple schools approximating in function what is usually understood by the term Training School, only those having responded to the questionnaire have been included in this report.

Denominational classification is particularly difficult in the case of the so-called "Congregational" group. Some of these are really independent and inter-denominational, but for practical purposes are grouped here under this denominational caption because through the years they have been in close friendly co-operation with the Congregational churches.

Name	Location	Class			Preparation					Denomination													
		Graduate	Senior	Middle	Junior	Special	Degree	2 Year	High School	Grade School	Total	Baptist	Congregational	Disciples	Friends	Lutheran	Methodist Epis.	Presbyterian	Protestant Epis.	Reform	Unitarian	United Presby.	Others
PRESBYTERIAN																							
Phila. Tr. Sc. Xn. W.	Philadelphia.	11	11	3	..	..	..	..	..	..	25	..	..	..	..	..	22	..	..	3	..	..	..
Presbyterian Tr. Sc.	Corapolis, Pa.	4	6	7	..	..	1	11	5	17	..	2	3	..	..	1	2	..	..	9	..	..	..
Presby. Tr. Sc. Chicago.	Chicago.	9	..	19	..	..	4	15	9	28	..	..	..	..	..	..	26	..	..	..	..	..	2
Total		24	6	37	3	..	5	26	14	70	..	2	3	..	..	1	50	..	..	12	..	..	2
PROTESTANT EPISCOPAL																							
N. Y. Tr. Sc. Dea.	New York City.	7	..	16	4	3	3	18	3	27	..	..	..	..	..	..	..	..	27	..	..	..	..
Ch. Tr. Dea. House.	Philadelphia.	5	..	5	8	1	4	9	4	18	..	..	..	..	..	..	..	..	18	..	..	..	..
Dea. Tr. Sc. Pacific.	Berkeley, Calif.	2	..	3	..	..	..	5	..	5	..	..	..	..	..	..	..	..	5	..	..	..	..
Total		14	..	24	12	4	7	32	7	50	..	..	..	..	..	..	..	..	50	..	..	..	..
BAPTIST, NORTH																							
Baptist, Miss., Tr. Sc.	Chicago.	1	22	17	22	..	5	42	15	..	62	60	..	..	..	..	..	1	..	..	..	..	1
Baptist Inst. Xn. Serv.	Philadelphia.	..	7	13	27	13	1	1	40	18	60	58	..	..	..	1	..	1	..	..	..	..	..
Total		1	29	30	49	13	6	43	55	18	122	118	..	..	..	1	..	2	..	..	..	..	1
FRIENDS																							
Woolman School.	Swathmore, Pa.	..	..	..	..	..	..	..	..	..	12	..	..	..	..	12	..	..	..	..	..	..	..
Kansas Cen. Bible Tr. Sc.	Haviland, Kan.	..	7	10	8	..	..	1	6	18	25	..	..	..	..	25	1	..	..	..	..	..	..
Fr. Bible Inst.	Cleveland.	24	49	..	38	3	..	..	45	69	114	8	1	..	..	56	1	23	..	..	..	..	25
Total		24	56	10	46	3	..	1	51	87	151	8	1	..	..	93	1	23	..	..	..	..	25

DISCIPLES													
Coll. of Miss.	39	5	..	19	5	10	..	34	..	28	3	..	3
Brite Coll. Bible	1	5	7	43	5	1	23	29	8	61	..	1	1
Eugene Bible Univ.	9	18	*43	†67	..	9	..	..	..	101	..	..	..
Col. of Bible Drake	5	6	9	7	..	5	13	9	..	27	..	5	2
Total	54	29	59	117	5	34	41	48	8	283	2	97	6
*Juniors and Sophomores taken as Middlers.													
†Figures in these schools very incomplete.													
MISCELLANEOUS													
Bible Tea. Tr. Sc.	9	8	49	62	84	96	..	116	..	212	22	12	35
Bethany Bible Sc.	6	17	69	103	..	..	..	..	..	195	..	..	195
Mes. Bible S. & M.	*4	13	..	..	6	..	..	..	..	23	..	1	22
Emman, Miss., Col.	6	19	65	26	16	..	..	..	..	132	..	..	132
Tuckerman Sc.	5	..	..	..	30	..	..	..	..	35	..	..	..
Tr. Sc. Lay Works	..	21	..	47	7	19	29	27	..	75	..	..	75
Scarritt B. & Tr. S.	2	34	..	51	5	36	51	5	..	92	..	..	92
Nazarene Bible Inst.	..	..	..	..	..	..	..	..	32	32	..	..	32
Tr. Sch. for Wom. & Girls	7	59	21	8	..	..	..	..	..	95	..	..	..
Zarepath Bible Sch.	..	..	..	..	..	1	12	47	60	..	..	..	60
Total	32	119	242	310	156	151	81	160	79	951	22	12	643

*Figures not certain.

SALVATION ARMY													
Tr. College S. A.	..	..	..	..	..	..	..	..	..	85	..	..	85
S. A. Nat'l T. C.	..	..	161	..	..	5	51	105	161	..	..	..	161
Total	..	..	161	..	..	5	51	105	246	..	..	..	246

CLASSIFICATION BY YEARS

<i>Group</i>	<i>Graduate</i>	<i>Seniors</i>	<i>Middlers</i>	<i>Juniors</i>	<i>Specials</i>	<i>Total</i>
Baptist.....	1	29	30	49	13	122
"Congregational" (1)...	14	28	26	57	27	152
Disciples.....	54	29	59	117	5	264
Friends (Woolman not given).....	24	56	10	46	3	139
Methodist Episcopal (2)...	44	93	112	205	125	579
Presbyterian U. S. A.	24	6	37	3	..	70
Protestant Episcopal.....	..	14	..	24	12	50
Others.....	32	119	242	310	156	859
Salvation Army (Not classified).....				161		161
Y. M. C. A. Colleges (Minus Southern) (3)...	15	46	199	128	45	433
Y. W. C. A. Training School.....	41	..	..	..	..	41
Total.....	249	420	715	1100	386	2870

Moody Bible Institute Unclassified.

NOTES:

(1) Union Theological College, Chicago, has four years' course instead of three. Juniors and Sophomores are taken as Middlers. The same is true with the Boston University School of Religious Training, cf. (2) Above.

(3) The Y. M. C. A. Colleges have four year courses and are treated as the Union Theological College. Springfield has 23 in preparatory department, which adds materially to the "specials." The Southern College did not classify by years, so the figures are not included here.

CLASSIFICATION BY YEARS

The list of "Graduate" students here given is misleading in some instances. For example, the Y. M. C. A. Colleges record as graduate students those in attendance who were graduated from colleges before entering the training school for professional study. So, also, the Y. W. C. A. Training School classes as graduates its entire student list. The Salvation Army Training School lists its entire student body as juniors. The last two schools offer but one year of training, which accounts for this classification. Many of the "Specials" are in for part work or are unable to classify, but large numbers will go directly into positions upon leaving the schools. The 420 seniors here listed will also take up positions at the end of the current school year.

A large percentage of the graduates will accept calls. All of this means that there will be perhaps 800 going this year into various lines of religious work from these 46 schools. This figure will be almost doubled by the additions made from the Moody Bible Institute and the Bible Institute of Los Angeles. It is probable, therefore, that many more young people will enter church work from these schools than from the Theological Seminaries. Though the training schools do not have as many students enrolled as the Seminaries, they probably send out as many students into the churches each year, many of whom are women and consequently are not going into pulpits. But that a large percentage of the young men coming from these training schools will enter the ministry is a fact which should not be overlooked.

CLASSIFICATION BY PREVIOUS TRAINING

Groups	College		Two years College		High School Graduate		Grammar School Graduate		Total
	Graduates	%	Graduates	%	Graduates	%	Graduates	%	
Baptist.....	6	5%	43	35%	55	45%	18	15%	122
"Congregational".....	30	20%	9	6%	91	60%	22	14%	152
Disciples (1).....	34	26%	41	31%	48	47%	8	6%	131
Friends.....	...	...	1	...	51	40%	87	60%	139
Methodist Episcopal (2).....	58	10%	63	11%	376	65%	83	14%	580
Presbyterian, U. S. A. (3).....	...	...	5	11%	26	58%	14	31%	45
Protestant Episcopal.....	4	8%	7	14%	32	64%	7	14%	50
Others (4).....	151	32%	81	17%	160	34%	79	17%	471
Salvation Army (5).....	...	...	5	3%	51	32%	105	65%	161
Y. M. C. A.....	30	6.5%	30	6.5%	332	72%	67	15%	459
Y. W. C. A.....	23	56%	7	17%	11	27%	...	...	41
Totals.....	336	14%	292	13%	1233	52%	490	21%	2351

NOTES:

- (1) Figures here very incomplete. The classification of the Indianapolis School gives an unusually large per cent of College graduates.
- (2) The unusually large number of college graduates here is due to the school at Boston University.
- (3) The figures for the Philadelphia school are not included here.
- (4) The unusually large number of college graduates here is due to the Bible Teachers Training School, New York, the Scarritt School of Kansas City and the Training School for Lay Workers at Richmond. Five schools gave no classification which accounts for the discrepancy in figures.
- (5) The Chicago School is not listed here.

These schools range in the amount required for entrance all the way from the ability to read and write to college graduation. The Bible Training School of New York City has in attendance 96 college graduates. This large figure is due to our inability to distinguish in our information from the Training school proper and the Divinity department. The Boston School of Religion has 41 college graduates; the Scarritt Bible Training School has 36; the Y. M. C. A. National Training School has 23; the Kennedy School of Missions has 20; the College of Missions (Indianapolis) has 19, and the Training School for Lay Workers (Richmond) has 19. Many others have in attendance several students holding degrees. A few, though their enrollments is small, have a large percentage of college graduates, e. g., Southern Y. M. C. A. College, Chicago Training School, Hartford School of Religious Pedagogy, and the Drake College of the Bible.

There are, on the other hand, training schools whose students have no academic preparation. The attendance at these schools is, on the whole, limited to the denominations maintaining the schools, except in the case of certain ones which, because of dogmatism, point of view and absence of academic requirement, attract students in large numbers from almost every branch of Protestant Christianity. Most of the schools making no academic requirement display great zeal. Generally speaking, academic training and zeal of this kind seem to go in inverse ratio to each other.

The training schools reported in these tables make, on the whole, an interesting showing relative to academic preparation; 14 per cent are college graduates; 13 per cent have had two years of college training; 52 per cent have graduated from high school, and 21 per cent are graduates of the grammar grades only. While these figures are not fair to some schools, they do provide a reasonably safe standard of measurement. It is interesting to note how far above the average such schools as the National Y. W. C. A. Training School of New York City are. The comparison of this school with the Y. M. C. A. colleges is suggestive. The reason, however, is obvious. The figures for the New York Salvation Army Training College show their students come largely from the grammar schools.

Judging from the figures here given, it would seem that the High School is the source of supply for the Training Schools.

Through these schools the High School student who has decided to undertake Christian work may make a short cut, thus avoiding the four years of college required to enter the standard Theological Seminary.

These figures would be assuring were they indicative of the condition prevailing in the largest schools. While the data are not at hand to make a scientific judgment, it seems in accord with the facts to assume that the very large schools have among their numbers in great percentages those who have not pursued their studies as far as the average indicated in the study here made.

DENOMINATIONAL ANALYSIS

	No. of Schools	Baptist N.	Congregational	Disciples	Friends	Brethren	Lutheran	Methodist Epis. S.	Methodist Epis. S.	Protestant Epis.	Presby. U. S.	Presby. U. S. A.	Reformed	United Brethren	United Presby.	Unitarian	Adventists	Salvation Army	Others	Total
Baptist.....	2	118	..	..	..	..	1	..	..	..	..	2	..	..	..	..	..	..	1	122
"Congregational".....	*6	10	80	3	..	..	3	19	..	1	..	20	5	..	1	..	..	..	29	171
Disciples.....	14	2	..	97	3	..	..	6	..	..	..	..	..	..	..	..	..	..	6	114
Friends.....	3	8	1	..	93	..	1	23	..	..	..	..	..	5	..	..	..	..	20	151
Methodist Episcopal.....	9	23	32	..	..	..	3	477	2	2	..	15	3	..	3	1	3	..	16	580
Presbyterian, U. S. A.....	3	2	3	..	..	..	1	..	..	..	..	50	12	..	..	..	..	..	2	70
Protestant Episcopal.....	3	..	..	..	..	..	..	..	..	50	..	..	..	..	..	..	..	..	..	50
Unclassified.....	10	22	12	..	3	190	22	43	91	..	75	60	..	..	16	35	132	..	240	941
Salvation Army.....	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	246	..	246
Y. M. C. A.....	3	66	59	1	3	1	21	129	6	17	..	70	26	8	..	..	..	..	42	449
Y. W. C. A.....	1	1	7	1	..	..	..	8	..	..	..	15	..	..	1	..	..	..	8	41
Total.....	46	252	194	102	102	191	52	705	99	70	75	232	46	13	21	36	135	246	209	2945

NOTES:

*The extra number of students here in the "Congregational" list is due to the Schauffer school failing to give accurate records.

†Figures not sufficiently complete to show trustworthy results. Cf. Omission of Eugene Bible University. Unfortunately we do not have the figures for the larger schools, like The Moody Bible Institute and the Los Angeles School. They have not analyzed their student bodies by denominations. The latter, however, reports that 58 denominations are represented in the student body.

DENOMINATIONAL AFFILIATIONS

<i>Groups of Schools</i>	<i>Students of own Denomi- nation in own Schools</i>	<i>Students of other Denomi- nation in Attend- ance</i>	<i>Students of own Denomi- nation in other Schools</i>	<i>Total Students Educated by Denom- inational Training Schools</i>	<i>Total Students of Denom- ination in Training Schools</i>
Baptist.....	118	4	134	122	252
"Congregational".....	80	72	114	152	194
Disciples (1).....	128	17	5	151	133
Friends.....	93	58	9	151	102
Methodist Episcopal (2)					
Without Boston.....	(307)	(11)	(228)	(318)	(535)
With Boston.....	477	103	228	580	705
Presbyterian.....	50	20	182	70	232
Protestant Episcopal (3).	50	..	3(?)	50	53

NOTES:

(1) These figures are not satisfactory for the denomination, either as to their own institutions or as to the number of students they have in other Training Schools, as some of their largest schools are not reported here. Their scheme of Bible Colleges makes it difficult to classify in this group.

(2) The Methodist Schools are given in two groups here to show the broad interdenominational service the Boston School is rendering.

(3) The figures here are not adequately inclusive.

OBSERVATIONS

As in the case of the seminaries of all the denominational groups of Training Schools, the "Congregational" educates the largest percentage of students from other denominations. These schools educate about as many of other persuasions as they do of their own. It is further to be noted that there are nearly one and one-half as many more Congregationalists in other schools than there are in their own group. This is due to the generous attendance at the Boston School of Religion; the Bible Training School of New York and the Association Colleges. The Congregationalists, like most of the other denominations, have great numbers in attendance at Moody Bible Institute and the Bible Institute of Los Angeles, though the exact figures are not available.

The Friends, also, are devoting no small amount of their

money to educating students of other beliefs. Over one-third of their enrollment is from beyond their own borders.

The Presbyterian schools find but two-sevenths of their student body from other churches. But they have, in turn, two and one-half times as many in other schools. This figure is due to the large attendance at the same schools pointed out under the "Congregational" group. They also have very large numbers attending the Moody Bible Institute and the Bible Institute of Los Angeles.

The Baptist group shows practically none in attendance but Baptists. On the other hand there are many Baptists in schools other than their own. These students are found also in those schools designated under the "Congregational" and Presbyterian groups.

Excepting the Boston School of Religion, whose student body is but two-thirds Methodist, the Methodist Episcopal group educated practically no one outside the denomination. They have very large numbers in other schools, chiefly the Friends Bible Institute, Cleveland; the Bible Teachers' Training School, New York, and the Association Colleges. They, too, have great numbers at the Moody Bible Institute and the Bible Institute of Los Angeles.

The list here given of the Disciples and Protestant Episcopal schools seems to indicate that their students are attending their own schools almost exclusively. Just why there are no more Disciples, for example in the Teachers' Bible Training School, the Boston School of Religion and the Association Colleges is not apparent, unless it is because the denomination has a very satisfactory arrangement for its own purposes in its Bible Colleges. The fact that the denomination patronizes other seminaries so liberally makes this explanation seem probable.

Special attention is called to the interdenominational character of the Boston School of Religion, most of the "Congregational" group, the Presbyterian Training School of Corapolis, Pa., the Bible Teachers' Training School of New York, and, of course, the Association Colleges.

As in the case of the Theological Seminaries, the line of cleavage is drawn as sharply, if not more so, within denominations than between denominations. Especially is this true of the more non-ritualistic churches. That is, schools of an extremely conservative nature draw students entertaining their point of

view quite regardless of denominational affiliations. Liberal schools manifest the same tendency of attracting students of various creeds. In fact, many students seem to prefer a school of another denomination which entertains their own peculiar views rather than a school of their own denomination which teaches another point of view. Thought groups are quite as noticeable as denominational groups.

CONCLUSION

The fact that the high school is the chief source of students for Religious Training Schools makes it clear that high grade Training Schools are essential to meet the needs of Christendom for well equipped workers to supplement the clergy in the multifarious activities of the modern church. Such schools, perhaps to be known as Junior Seminaries, would be invaluable in helping train a more nearly adequately prepared ministry for the great number of churches for which the Seminaries cannot provide leadership. Not that a short cut to the ministry is advocated, but that conditions may be honestly faced and a fair solution worked out. Without such schools a great proportion of the churches will continue to be forced to accept a pathetically inferior type of leadership.

While men continue to knock at the doors of the Seminaries in such insufficient numbers, something might well be done to open the way for high school graduates of high calibre, who cannot find the time and means to go through college and the seminary, to take a training which is not only consistent with, but also continues the educational point of view and methods taught in the best high schools. Churches calling to their pulpits men who have been attending inferior schools which adhere to views contrary to modern education and learning are not only mortgaging their future, but are also sowing seed which will inevitably yield prolific crops of apathy, disrespect, and even contempt.

Though the courses must be short and elementary in some schools, they should be thoroughly scholarly, and consistent with the best methods and ideals in education. This standard, while leaving the student inadequately prepared, at least does not handicap him with a dead load of intellectual impedimenta from which he will be compelled to free himself before he can make any real progress. Whatever is offered should be basic for all his future study. Attention is called again through these studies

to the solemn fact that a great percentage of our churches must be led by men who have not been provided with a foundation and point of view which can command the respect of even those who have but a superficial knowledge of modern science.

That so many of the better Training Schools have but few students in attendance is a matter which may well be of considerable concern, especially in view of the large attendance at some of the more inferior schools. It is to be noted that practically half of the students numbered in these pages are in schools which have no academic entrance requirement reaching beyond the grammar grade. There are only 19 of the 46 schools in which all of the students have continued their studies further than the grammar school. The efficiency of the bulk of their output is not difficult to measure. The seriousness of the situation depends upon the number of these graduates which are admitted to positions of leadership.

Our study has made it clear that there is no such thing as standardization in this field. In this so-called class of Institutions usually known as Training Schools are those ranging from the very best in the land to others whose standing is not recognized by any reputable educational agency. But since the churches are so much in need of well trained missionaries, directors of religious education, pastors' assistants, deaconesses, etc., it is imperative that a careful study be made of the field in the view of at least approximating certain standard requirements. Especially is it vital that those schools which offer courses in "Ministerial Training" be given the benefit of thorough study and constructive criticism. While many of these schools have been rendering invaluable service, they all need further assistance, especially those which are actually giving their students an equipment with which they may reasonably expect to cope satisfactorily with the complex problems of the modern world.